



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. *Hameem*¹.

2. Descending² (of) The Book (is) from Allah The Mighty The Omniscient.

3. Forgiver [He] (of) the offense and Acceptor [He] (of) the repentance; severe (in) the punishment [He] (is) possessor (of) *attaw'le*³ (munificence/ wealth/ resources) [He], no an *elaha* (a deity) except Him; to Him (is) the destiny.

4. Not dispute in Allah's *Aya'te*^w (Qur'anic statements) except whom^r unbelieved they^z; so let not deceive you^g their transpose⁴ in the *bela'de* (country/ region).

5. Denied-she^{y5} before them *Noohen's* (Noah's) people and the parties of after them; and purposed-she^y every *Ummaten*^w (people/ community)^w by their messenger to take⁶ him; and disputed they^z by the falsehood^x to refute by it^x the right^x; so I took them; so how [was] [My] punishment⁷.

6. And like *tha'leka* (afar-that-it/)^x righted-she^y your^t Lord's word-she^y on whom^r unbelieved they^z; verily they (are) The Fire's^w companions.

7. Who they^z bear The *Arshe*⁸ (Kingship-Throne) and who^p (are) around it^x *yousabbehona*⁹ (he-they say: *subhana Allah*) by their Lord's praise and they^z believe by Him and *yastaghferona* (they^z seek forgiveness)¹⁰ for whom^r believed they^z: our Lord, You^h widened¹¹ (included/ subsumed) everything a mercy^w and omniscience; so let-forgive

حِمْ تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ
الْعَلِيمِ

غَافِرُ الذَّنْبِ وَقَابِلُ التَّوْبَ
شَدِيدُ الْعِقَابِ ذِي الْطُّولِ لَا
إِلَهَ إِلَّا هُوَ إِلَيْهِ الْمَصِيرُ

مَا تُحِدُّ فِي إِيمَانِ اللَّهِ إِلَّا الَّذِينَ
كَفَرُوا فَلَا يَغُرِّكُ تَقْلِيمُهُمْ فِي الْبَلَدِ

كَذَبَتْ قَبْلَهُمْ قَوْمٌ نُوحٌ
وَالْأَحَزَابُ مِنْ بَعْدِهِمْ وَهُمْ
كُلُّ أُمَّةٍ بِرَسُولِهِ لِيَأْخُذُوهُ
وَجَدَلُوا بِالْبَطْلِ لِيَدْحُضُوا بِهِ
الْحَقَّ فَأَخْذَهُمْ فَكِيفَ كَانَ عِقَابُهُمْ

وَكَذَلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ
عَلَى الَّذِينَ كَفَرُوا أَنْهُمْ أَصْحَابُ
النَّارِ

الَّذِينَ تَحْمِلُونَ الْعَرْشَ وَمَنْ
حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ
وَيُؤْمِنُونَ بِهِ وَيَسْتَغْفِرُونَ لِلَّذِينَ
أَمْنَوْا رَبِّنَا وَسَعَتْ كُلُّ شَيْءٍ
رَحْمَةً وَعِلْمًا فَأَغْفِرُ لِلَّذِينَ تَابُوا

¹ See the Lexicon attached to this Translation for a commentary on this.

² The word “تَنْزِيل” has several meanings, among them: (1) gradual revelation, and (2) descending, (3) array. See *النَّاجِ*.

³ The word “*attaw'le*” does not have an exact English equivalent perse. It generally means: wealth, resources and munificence.

⁴ The word “*تَقْلِيمُهُمْ*” = “their transpose,” means their *betaking* themselves *uninhibitedly moving*.

⁵ The word “*كَذَبَتْ*” = denied^w is in reference to the “people,” which is *جمع تكسير* broken plural in Arabic; so its reference must be feminized, as indicated by the “ت” in “*كَذَبَتْ*”

⁶ That is to punish him.

⁷ The speaker's pronoun “ي” in “*عِقَابٌ*,” by Arabic (linguistic) Rule, is omitted, for *الْتَّخْفِيفِ* = “alleviation, lightening” or for *Ayat's* end harmony (rhyme). See *اعْرَابِ الْقُرْآنِ، لِمُحَمَّدِ صَافِي*

⁸ See the Lexicon attached to this Translation for more elaboration on this wondrous word.

⁹ The word “*yousabbehona*” = *he-they say: “subhana Allah”*, that is: singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around.

¹⁰ The word “*يُسْتَغْفِرُونَ*” = “[they] seek forgiveness.” In English there is no seemly way to say: “*يُسْتَغْفِرُونَ*” *per se*. So I settled for saying: “[they] seek forgiveness.”

¹¹ The word “*وَسَعَتْ*” = “included” means *is already broadened to contain/encompass*.

<p>[You^s] for whom^r repented they^z and <i>ettaba'a</i> (closely-followed) they^z Your^t path; and let-preclude them [You^s] the <i>Jahheeme</i>¹² (<i>intensely-blazing Fire</i>^w)'s torment.</p>	<p>وَاتَّبَعُوا سَبِيلَكَ وَقَهْمَ عَذَابَ الْجَحِيمَ</p>
<p>8. (O), our Lord: and let-admit them [You^s] <i>Adn</i>'s (<i>Eden</i>)¹³ Paradises^w/Gardens^w which^u You^h promised them and who^p <i>ssalaha</i>¹⁴ (<i>who had obliged by a divine criteria</i>) of their fathers and their spouses (wives) and their progeny^w; verily You^g You^s The Mighty The <i>Hakeem</i>¹⁵ (<i>infinite hekmah</i>¹⁶ Possessor).</p>	<p>رَبَّنَا وَأَدْخِلْهُمْ جَنَّتَ عَدْنَ الَّتِي وَعَدْتُهُمْ وَمَنْ صَلَحَ مِنْ أَبْأَبِيهِمْ وَأَزْوَاجِهِمْ وَذُرْبَتِهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ</p>
<p>9. And let-preclude them [You^s] the <i>sayye'aa'te</i>^w (<i>demeritorious-deeds</i>)^w and whom^r [You^s] preclude the <i>sayye'aa'te</i>^w then-day, so <i>qad</i> (<i>already and affirmatively</i>) <i>ra'hema</i>¹⁷ (<i>had mercy-given</i>) him You^h; and <i>tha'leka</i> (<i>afar-that-it/</i>)^x (<i>is</i>) the win the great.</p>	<p>وَقَهْمُ الْسَّيِّئَاتِ وَمَنْ تَقَ الْسَّيِّئَاتِ يَوْمَئِذٍ فَقَدْ رَحِمْتَهُ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ</p>
<p>10. Verily who^r unbelieved they^z (<i>to be</i>) called they^z: surely Allah's abhorrence (<i>is</i>) bigger than yourⁿ abhorring yourⁿ selves^w <i>edb</i> (<i>when/while</i>) you^z (<i>are being</i>) invited to the belief then you^z [unbelieve].</p>	<p>إِنَّ الَّذِينَ كَفَرُوا يُنَادِونَ لَمْ قَتْ أَلَّهُ أَكْبَرُ مِنْ مَقْتُكُمْ أَنفُسُكُمْ إِذْ تُدْعَوْنَ إِلَى الْإِيمَانِ فَتَكْفُرُونَ</p>
<p>11. Said they^z: (O), our Lord [You^s] deadened¹⁸ us twice and [You^s] quickened us twice then we confessed by our offenses; so is to a <i>khorojen</i> (<i>an egress</i>^x/ <i>return</i>^x to <i>worldly life</i>) of a path.</p>	<p>قَالُوا رَبَّنَا أَمْتَنَا أَثْنَيْنِ وَأَحْيَيْنَا أَثْنَيْنِ فَاعْتَرَفْنَا بِذُنُوبِنَا فَهَلْ إِلَى خُرُوجٍ مِنْ سَبِيلٍ</p>
<p>12. <i>Tha'lekom</i> (<i>collective-afar-that</i>)^x because verily it^x if (<i>bad been</i>) invoked Allah alone, unbelieved you^c; and <i>en</i> (<i>if</i>) (<i>to be</i>) partnered (<i>other deities</i>) by Him you^z believe; so the rule (<i>is</i>) for Allah, He (<i>is</i>) The <i>Aa'leyo</i> (<i>High beyond description</i>), The <i>Ka'beero</i>^x (<i>Big beyond comparison/comprehension, Predates/Antedates all things</i>).</p>	<p>ذَلِكُمْ بِأَنَّهُ إِذَا دُعَى اللَّهُ وَحْدَهُ كَفَرْتُمْ وَإِنْ يُشْرِكْ بِهِ تُؤْمِنُوا فَالْحُكْمُ لِلَّهِ الْعَلِيِّ الْكَبِيرِ</p>
<p>13. He Who shows you^b His <i>Aya'te</i>^w (<i>miracles/signs/proofs</i>) and <i>younazzelo</i> ([He] <i>iteratively descends</i>) for you^b from the Heavens^w a <i>rez'qan</i>^x (<i>rain</i>)^x; and not reminisces except who^p <i>youneebo</i>¹⁹ ([he] <i>iteratively return-penitent</i>).</p>	<p>هُوَ الَّذِي يُرِيكُمْ إِيمَانِهِ وَيُنَزِّلُ لَكُمْ مِنَ السَّمَاءِ رِزْقًا وَمَا يَتَذَكَّرُ إِلَّا مَنْ يُنِيبُ</p>
<p>14. So let-invoke you^z Allah faithfully for Him the religion, and albeit disliked the unbelievers.</p>	<p>فَادْعُوا اللَّهَ مُخْلِصِينَ لَهُ الَّذِينَ وَلَوْ كَرِهَ الْكُفَّارُونَ</p>

¹² The word “الْجَحِيمُ” is proper noun, but it means *intensely blazing fire*. See الراغب.

¹³ The word “عَدْنٌ” is unlike the Biblical concept of being the garden of first home of Adam and Eve. But the “عَدْنٌ” is center of Paradise. According to Abdullah Ibn Omar, “عَدْنٌ” is a palace in Paradise enters it but a prophet, *seddique*, or martyr.

¹⁴ The word “صلح” = “*salabid*” (1) it’s = فعل ماضٍ لازمٍ = an *intransitive verb*, and a *past tense* that is we are dealing *not* with a *transitive verb*, “صلح”. And (2) “صلح” is very difficult to *exactly define*, let alone translate, as the *criteria* could differ among different *people* and different *eras*. However, a “divine criterion,” such as the “*Pillars of Islam*” or any such criterion which is *Allah sanctioned* would do. Any “righteous” work done according to, say, *secular criteria* will *not avail* in this respect, as *this respect requires belief in Allah and His Criteria*. There are many *Ayat* that emphasize: “...while he (*is*) a believer.” For e.g.: “And whoever works the righteous works^w of a male or a female while he (*is*) a believer, then those they^z enter the Paradise, ”” (S4:124).

¹⁵ See the Lexicon attached to this Translation for an exposition on the words “الْحَكِيمُ” and “حَكِيمٌ.”

¹⁶ See the Lexicon attached to this Translation for “*hekma*”.

¹⁷ The word “رحمة” = “mercy” in Arabic “رحمة” is *unlike* its English equivalent, in that “رحمة” can be conjugated into *verbs* of the past, present, future, active, passive, etc. As in this case, it is constructed in the past-tense for the masculine singular. There is no way to exactly render this in English *per se*. So the closest is to possibly say: “perhaps you (*bad*) mercy-given-him,” thus introducing the idea of “mercy-given” which the Arabic text does not really say *per se*. The Arabic says, as if to say: *perhaps you were meried*,” which cannot be said in correct English, as there is no such word as “meried.”

¹⁸ The word “امات” in “امتنا” is the transitive verb to deprive of life. See Merriam Webster's Unabridged Dictionary.

¹⁹ The word “رجوع مرة بعد مرأة” = “اتاب” meaning: *iteratively returned penitent*. See الهدى و الراغب.

15. Ra'fee (Multitudinous Superior/ Upgrader) ²⁰ (of) the ranks ^w [He]; the Arsh's ²¹ (Kingship-Throne) Possessor; He casts ²² ar-Rooqa ²³ (The: Qur'an, revelation, Arch Angel Gabriel) of His command on whom ^r He wills of His eba'de (worshippers/ submitters/ slaves) to warn (about) the tala'qe (meeting with Allah and His other creatures) Day.	رَفِيعُ الْدَرَجَاتِ ذُو الْعَرْشِ يُلْقِي الْرُّوحَ مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ لِيُنذِرَ يَوْمَ التَّلَاقِ
16. Day they (are) apparent, not hides on Allah of them a thing; for Whom ^a (is) the proprietorship today; for Allah The One, The Qahha're (Ever/ Stout Subduer).	يَوْمَ هُمْ بَرَزُونَ لَا سَخْفَى عَلَى اللَّهِ مِنْهُ شَيْءٌ لِمَنِ الْمُلْكُ الْيَوْمَ لِلَّهِ الْوَاحِدِ الْقَهَّارِ
17. Today (to be) requited every self ^w by what [it ^w] earned-she ^y ; no injustice today; verily Allah (is) swift (in) the account.	الْيَوْمَ تُجْزَى كُلُّ نَفْسٍ بِمَا كَسَبَتْ لَا ظُلْمَ الْيَوْمَ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ
18. And let-warn them [you's] (about) the A'zefat ^w ²⁴ (She-imminent-Resurrection Event) ^w Day, edb (when/ while) the hearts (are) lada ²⁵ (directly at/ by) the larynxes suppressor; not for the dha'lemeena ²⁶ (injustice-doers) of a hameem ²⁷ (affectionate friend) and nor an intercessor (to be) obeyed.	وَأَنذِرْهُمْ يَوْمَ الْأَزْفَةِ إِذَا الْقُلُوبُ لَدَى الْحَنَاجِرِ كَظِيمٌ مَا لِلظَّالِمِينَ مِنْ حَمِيمٍ وَلَا شَفِيعٍ بِطَاءُ
19. [He] knows the treachery ^w (of) the eyes ^w ²⁸ and what conceals the chests.	يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الْأَصْدُورُ
20. And Allah judges by the right; and who ^r they ^z invoke of lesser than/without Him not judge they ^z by a thing; verily Allah, He (is) The Sameeo ²⁹ (The Acute-Hearer/The Enabler of others to hear/favorable Answerer to prayer), The Basseero (keen: Seer/comprehensive Knower of the facts and their ultimate consequences).	وَاللَّهُ يَقْضِي بِالْحَقِّ وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا يَقْضُونَ بِشَيْءٍ إِنَّ اللَّهَ هُوَ السَّمِيعُ الْبَصِيرُ
21. Have [and] not treading they ^z in the Earth ^w then see	أَوْلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا

²⁰ The word “رَفِيعٌ” “Rafiee” could mean: (a) *Superior, no thing above Him*, or (b) the *intensive form of رفعٌ* “Rafiee” means: *على وزن فعلٍ بمعنى رافعٍ* See the *Lexicon attached to this Translation* for more elaboration on this wondrous word.

²¹ See the *Lexicon attached to this Translation* for more elaboration on this wondrous word.

²² That is in the sense of: *bestow* or *confer*.

²³ It is stated in “اللسان” for the word “ar-Roo'b” and “ar-Rawb” two *distinct* meanings: (1) *mercy* and (2) *Isa, son of Mary (Jesus)*. However, “ar-Roo'b” (the Rooh) there are at least *ten* distinct meanings: (1) *mercy*, (2) *soul*, (3) *the Qur'an*, (4) *the revelation* (Qur'an or any other message), (5) *the Command*, (6) *the individual entity*, (7) *the rejoicing* (8) *creatures who are special angels, who are “guardians” over the angels who are the guardians over the humans, and (9) the fresh breeze, and (10) rest.*

²⁴ The word “Aazefah” is *singular, feminine, subjective noun*, meaning *imminent* with *no English equivalent per se*. It is a synonym for the *impending Day of Judgment*, in Arabic يَوْمُ الْقِيَامَةِ which is *feminine*.

²⁵ The word “لَدَى” from “لَدُنْ” is closer than “عَنْ” as you can say: “عَنْ دُنْيَاكَ الْأَنْ” thus, “لَدُنْ” is closer spatially and more specific. So *lada* = “directly at/ by” seems to indicate such *closeness*. See the *Lexicon attached to this Translation*.

²⁶ The word “ظَالِمٌ” = “the injustice-doer,” as “الظَّالِمُ” = “injustice.” See the *Lexicon attached to this Translation*.

²⁷ The word “حَمِيمٌ” in Arabic is a *paradoxical term*, meaning “cold” and “hot” or “very cold” or “very hot.” However, in Arabic tongue expression: “الصَّدِيقُ الْحَمِيمُ” = “very close friend, a *true* or a *cherisher friend*; or a friend who is *very loyal*, and feels *compassionate* and *sympathetic* towards his friend.” I do not like to use: “*intimate*” as this word is rather *suggestive* of “*sexual*” closeness (intimacy), by its *own definition*. You can tell I am fumbling to describe “الصَّدِيقُ الْحَمِيمُ,” as the English language does *not* seem to lend itself to *linguistic precision* as compared to the Arabic language. So for “الصَّدِيقُ الْحَمِيمُ,” I am settling for: “*true, cherisher, compassionate and sympathetic friend, mutually affectionate*” and for short: “*mutually affectionate friend*.”

²⁸ The expression “خَنَفَةُ الْأَعْيُنِ” = “treacherous-eyes” means those eyes that *stealthily look or gaze* at what they should *not* look or gaze at.

²⁹ See the *Lexicon attached to this Translation* for this multi-meaning word “Same'o” = “الْمُسْمِعُ.”

they^z how [was] consequence^w (of) whom^r they^z were of before them; they^z were, [they]³⁰ harder than them a strength^w and effects/traces in the land^w; then took them Allah by their offenses and not [was] for them from Allah of a preventer.

كَيْفَ كَانَ عَيْنَةُ الَّذِينَ كَانُوا مِنْ قَبْلِهِمْ كَانُوا هُمْ أَشَدُ مِنْهُمْ قُوَّةً وَإِثْرًا فِي الْأَرْضِ فَأَخْذَهُمُ اللَّهُ بِذُنُوبِهِمْ وَمَا كَانَ لَهُمْ مِنَ اللَّهِ مِنْ وَاقِعٍ

22. *Tha'leka (afar-that-it/)*^x (is) because verily they were^w *ta'atey*^x (approaches/comes to)^x them their messengers by the evidences-she^y then unbelieved they^z; so took them Allah; verily He (is) strong, severe (in) the punishment.

ذَلِكَ بِأَنَّهُمْ كَانُوا تَأْتِيهِمْ رَسُولُهُمْ بِالْبَيِّنَاتِ فَكَفَرُوا فَأَخْذَهُمُ اللَّهُ إِنَّهُ رَقِيقٌ شَدِيدُ الْعِقَابِ

23. And *laqad* (verily, already and affirmatively) We sent *Mosa* (Moses) by Our *Aya'te*^w (miracles/signs/proofs) and an authority^x manifester^x.

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا وَسُلْطَانًا مُّبِينًا

24. To Pharaoh and *Hamana* and *Qaroona*; then they^z said: a magician *kathhabon* (ever/stout liar).

إِلَى فَرْعَوْنَ وَهَامَانَ وَQَارُونَ فَقَالُوا سَاحِرٌ كَذَابٌ

25. Then *lamma* (when/whence) [he] came (to) them by the right from *enda* (by munificence of/by Rule of) Us, they^z said: let-kill you^z sons (of) whom^r believed they^z with him and *istahyou*³¹ (you^z affirmably let live) their women; and not the unbelievers' scheme except in a waste/misguidance.

فَلَمَّا جَاءَهُمْ بِالْحَقِّ مِنْ عِنْدِنَا قَالُوا أَقْتُلُوا أَبْنَاءَ الَّذِينَ إِمَانُوا مَعَهُ وَأَسْتَحْيِوْنَا نِسَاءَهُمْ وَمَا كَيْدُ الْكُفَّارُ إِلَّا فِي ضَلَالٍ

26. And said Pharaoh let me kill *Mosa* (Moses) and let him invoke his Lord; verily I fear/know³² that [he] substitutes yourⁿ religion or that [he] manifests in the land^w the corruption.

وَقَالَ فَرْعَوْنٌ ذَرْنِي أَقْتُلْ مُوسَىٰ وَلَيَدْعُ رَبَّهُ إِنِّي أَخَافُ أَنْ يُبَدِّلَ دِينَكُمْ أَوْ أَنْ يُظْهِرَ فِي الْأَرْضِ

الْفَسَادَ

27. And said *Mosa* (Moses): verily I refuged by my Lord and yourⁿ Lord from every *mutakabber*³³ (haughtiness-practicer) not believing [he] by day (of) the reckoning.

وَقَالَ مُوسَىٰ إِنِّي عُذْتُ بِرَبِّي وَرَبِّكُمْ مَنْ كُلُّ مُتَكَبِّرٍ لَا يُؤْمِنُ بِيَوْمِ الْحِسَابِ

28. And said a man believer from Pharaoh's *aa'le* (family/house/kin/chiefs/followers) concealing his belief: do you^z kill a man that says [he] my Lord (is) Allah and *qad* (already and affirmatively) [he] came (to) you^b by the evidences-she^y from yourⁿ Lord; and *en* (if) *yako* (surely [he] is/be) a liar then on him (is) his lying; and *en yako ssa'degan* (always-truth-enforcer), betides you^b some (of) that [he] promises you^z; verily Allah divinely-aright not whom^r he (is) prodigal/exceeder³⁴ *kathhabon* (ever/stout liar).

وَقَالَ رَجُلٌ مُّؤْمِنٌ مِّنْ أَهْلِ فِرْعَوْنَ يَكْتُمُ إِيمَانَهُ أَنْقَتُلُونَ رَجُلًا أَنْ يَقُولَ بِنَفْسِهِ اللَّهُ وَقَدْ جَاءَكُمْ بِالْبَيِّنَاتِ مِنْ رَبِّكُمْ وَإِنْ يَكُنْ كَذِبَابًا فَعَلَيْهِ كَذِبَهُ وَإِنْ يَكُنْ صَادِقًا يُصَبِّكُمْ بَعْضُ الَّذِي يَعْدُكُمْ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ مُسْرِفٌ كَذَابٌ

³⁰ This [they] is for emphasis.

³¹ See the Lexicon attached to this Translation for the effect of the letter *س* when added to a word, as *استحیوا*.

³² Linguistically the word “*خفت*” carries dual meanings: (1) fear and (2) know. Both meanings could apply.

³³ There is no noun in English for “*متکبر*” = who is prideful/haughty. To make a noun = “*haughtiness-practicer*”.

³⁴ The word “*مسرف*” translated as “prodigal/exceeder” here in the sense of *immoderate* in giving, saying or doing. In this, case Pharaoh and his peoples were “lavishers” in their stubbornness vis-à-vis the facts or the truth as presented by Moses, peace be upon him. Also, “*مسرف*” means according to *النَّاجِ* *unbeliever*. I could not find this meaning for “*مسرف*” as *unbeliever* except in a single not a main entry in *النَّاجِ*.

29. O, my people: for you^b the kingship³⁵ today, ascenders³⁶ you^z (are) in the land^w; so who^r [he] succors us from Allah's *ba'se*^x (*intense torment*)^x *en(ij)* [iir^x] came (to) us; said Pharaoh: not [I] show you^b except what [I] see and not divinely-guide you^b [I] except the *rashad*'s (*mature-discernment/rational guidance to the right*) path.

30. And said [he] who^r [he] believed: O, my people, verily I fear/know³⁷ on you^b like the parties' day.

31. Like wont/praxis people (*of*) *Noohen* (*Noah*) and *Aaden* and *Thamooda* and who^r (are) of after them; and not Allah wants an injustice for the *eba'de* (*worshippers/submitters/slaves*).

32. And O, my people: verily I fear/know³⁸ on you^b the mutual summoning day³⁹.

33. Day you^z flee/diverge retreaters, not for you^b from Allah of a safeguard; and whom^r Allah misleads then not for him of a divine-guider.

34. And *laqad* (*verily, already and affirmatively*) came (to) you^b *Yousifo* (*Joseph*) of before by the evidences^w then not ceased you^c in doubt of what [he] came (to) you^b by it^x; until *edha* (*when/whereas*) [he] perished said you^z: never missions⁴⁰ Allah from after him a messenger; like *tha'leka* (*afar-that-it*)^x misleads Allah whom^r he (*is*) an exceeder/prodigal suspecter⁴¹.

35. Who^r they^z dispute in Allah's *Aya'te*^w (*miracles/signs/proofs*) by other than an authority *ata*^x (*descended/came to*)^x them; enlarged an abhorrence *enda* (*by Rule of*) Allah and *enda* (*by rule of*) whom^r believed they^z; like *tha'leka* (*afar-that-it/*)^x stamps⁴² Allah on every heart (*of*) a *mutakabberen*⁴³ (*haughtiness-practicer*) *jabbareen* (*vigorous compeller/ever contumacious stubborn*).

36. And said Pharaoh: O, *Hamana* let-build [you^s] for me an edifice *la'alla* (*craving currently unavailable deed that/perhaps*) I [I] reach the means.

يَقُولُ لَكُمْ الْمَلْكُ الْيَوْمَ
ظَاهِرِينَ فِي الْأَرْضِ فَمَنْ يَنْصُرُنَا
مِنْ بَاسِ اللَّهِ إِنْ جَاءَنَا قَالَ
فَرَعَوْنُ مَا أُرِيكُمْ إِلَّا مَا أَرَىٰ وَمَا
أَهْدِيْكُمْ إِلَّا سَبِيلُ الرِّشَادِ
وَقَالَ الَّذِي ءَامَنَ بِيَقُولَمْ إِنَّ أَخَافُ
عَلَيْكُمْ مِثْلَ يَوْمِ الْأَحْزَابِ
مِثْلَ ذَلِكَ قَوْمٌ نُوحٌ وَعَادٌ وَثَمُودٌ
وَالَّذِينَ مِنْ بَعْدِهِمْ وَمَا اللَّهُ يُرِيدُ
ظُلْمًا لِلْعَبَادِ
وَيَقُولُمْ إِنَّ أَخَافُ عَلَيْكُمْ يَوْمَ
الْأَنْتَادِ
يَوْمَ تُولَّوْنَ مُدَبِّرِينَ مَا لَكُمْ مِنْ
الَّهِ مِنْ عَاصِمٍ وَمَنْ يُضْلِلُ اللَّهُ
فَمَا لَهُ مِنْ هَادِ
وَلَقَدْ جَاءَكُمْ يُوسُفُ مِنْ قَبْلِ
بِالْيَيْنِتِ فَمَا زَلَّتِ فِي شَكٍّ مِمَّا
جَاءَكُمْ بِهِ حَتَّىٰ إِذَا هَلَكَ
قَلْتُمْ لَنْ يَبْعَثَ اللَّهُ مِنْ بَعْدِهِ
رَسُولًا كَذَلِكَ يُضْلِلُ اللَّهُ مِنْ
هُوَ مُسْرِفٌ مُرْتَابٌ
الَّذِينَ سُجِنُوْنَ فِي أَيَّتِ اللَّهِ
بِغَيْرِ سُلْطَنٍ أَتَهُمْ كَبُرُ مُقْتَلٌ
عِنْدَ اللَّهِ وَعِنْدَ الَّذِينَ ءَامَنُوا
كَذَلِكَ يَطْبَعُ اللَّهُ عَلَىٰ كُلِّ
قُلْبٍ مُتَكَبِّرٍ جَبَارٍ
وَقَالَ فَرَعَوْنُ يَهْمَنُ أَبْنَ لِ
صَرَحًا لَعَلِيٍّ أَبْلَغَ الْأَسْبَابَ

³⁵ The word “مُلْك، بضمّة على الميم” has two distinct but supportive meanings: (1) Kingship (of Egypt) and (2) the ownership (of land of Egypt and whatever is on it). Albeit the first (1) implies the second (2).

³⁶ The word “ظاهرين” = ascenders, perhaps and Allah knows best, apparent-prevailers over the Israelites.

³⁷ See footnote 4901 above regarding *fear/know*.

³⁸ *Ibid.*

³⁹ That is *in the Hereafter* when the *Paradise people* call the *Hell people* and *vice versa* for various reasons.

⁴⁰ The word “بُعْث” carries several meanings, among them: *sent, missions, arouse, resurrected, awoken, and prompted*.

⁴¹ The word “مربيّ” the word “suspect” could fit for a *noun* or an *adjective*.

⁴² The expression: “stamps on the hearts...” is an Arabic tongue expression meaning that *if the hearts were to be stamped then such hearts would be sealed so that they understand not and nor comes out of them any meritorious thing*.

⁴³ There is *no noun* in English for “متكبر” = *who is prideful/haughty*. To make a noun = “*haughtiness-practicer*”.

37. Means of the Heavens^{w44} so *attale'ao* ([I] *ascend-observing*) [to] Mosa's (Moses') *elaha* (deity); and verily I surely presume him a liar; and like *tha'leka* (*afar-that-it/*)^x (*had been*) adorned for Pharaoh his ill-work and [he] (*had been*) repelled *a'n* (*off*) the path; and not Pharaoh's connivance except in *tababen* (*bane/-mar/discomfiture*).

38. And said who^x [he] believed: O, my people *ettabe'aoney* (*let-closely-follow me*⁴⁵ *you*^z); I divinely-guide you^b the *rashad's* (*mature-discernment/rational guidance to the right*)'s path.

39. O, my people; verily only this^w, the life^w (*of*) the world^w, (*is*) a *mata'aon*⁴⁶ (*resource for a transitory worldly delight*) and verily the Hereafter^w, [she] (*is*) the permanent-home^w.

40. Whoever[he] worked a *sayye'ad'tan*^w (*demeritorious-deed*)^w then not (*to be*) requited [he] except its^w like; and whoever [he] worked righteously of a male or a female while he (*is*) a believer, then those they^z enter the Paradise^w (*to be*) provided they^z in it^w by other than a count.

41. And O, my people: what (*is*) for me [I] invite you^b to the deliverance^w and you^z invite me to The Fire^w.

42. You^z invite me to unbelieve by Allah and partner [I] (*other deities*) by Him, what not for me by it^x a knowledge; and [I] invite you^b to The Mighty The *Ghaffa're* (*Ever/Stout Forgiver*).

43. *La'jaram*⁴⁷ (*inevitably-right*), verily only you^z invite me to it^x not for it^x a case^w in the world^w and not in the Hereafter^w; and verily our *maradda* (*forthwith-return*) (*is*) to Allah; and that the exceeders, they (*are*) The Fire's^w companions.

44. So shall remember you^z what [I] say for you^b and [I] consign my matter to Allah; verily Allah (*is*) *Basseeron* (*keen:Seer/comprehensive Knower of the facts and their ultimate consequences*) by the *eba'de* (*worshippers/submitters/slaves*).

45. So precluded him Allah *sayye'aa'te*^w (*demeritorious-deeds*)^w (*of*) what they^z machinated and *haqa* (*deservedly besieged*) by Pharaoh's *aala* (*family, house, kin, chiefs, followers*) the ill torment.

أَسْبَابُ السَّمَاوَاتِ فَأَطْلَعَ إِلَيْهِ مُوسَىٰ وَقَنْ لَأَظْنَهُ كَيْذَبَا وَكَذَلِكَ زَيْنَ لِفَرْعَوْنَ سُوءَ عَمَلِهِ وَصُدِّ عَنِ السَّبِيلِ وَمَا كَيْدُ فَرْعَوْنَ إِلَّا فِي تَبَابٍ وَقَالَ الَّذِيْ أَمَنَ يَنْقُومُ أَتَبْعُونَ أَهْدِكُمْ سَبِيلَ الرَّشَادِ

يَنْقُومُ إِنَّمَا هَذِهِ الْحَيَاةُ الدُّنْيَا مَتَّعٌ وَإِنَّ الْآخِرَةَ هِيَ دَارُ الْقَرَارِ

مَنْ عَمِلَ سَيِّئَةً فَلَا تُجْزِي إِلَّا مِثْلَهَا وَمَنْ عَمِلَ صَلَحًا مَنْ ذَكَرَ أَوْ أَشَرَّ وَهُوَ مُؤْمِنٌ فَأُولَئِكَ يَدْخُلُونَ الْجَنَّةَ يُرْزَقُونَ فِيهَا بِغَيْرِ حِسَابٍ

* وَيَنْقُومُ مَا لِيْ أَدْعُوكُمْ إِلَى الْنَّجْوَةِ وَتَدْعُونَ إِلَى النَّارِ تَدْعُونَنِي لِأَكْفَرَ بِاللَّهِ وَأَشْرَكَ بِهِ مَا لَيْسَ لِيْ بِهِ عِلْمٌ وَأَنَا أَدْعُوكُمْ إِلَى الْعَزِيزِ الْغَفِيرِ

لَا جَرَمَ أَنَّمَا تَدْعُونَنِي إِلَيْهِ لَيْسَ لَهُ دَعْوَةٌ فِي الدُّنْيَا وَلَا فِي الْآخِرَةِ وَأَنَّ مَرْدَنَا إِلَى اللَّهِ وَأَنَّ الْمُسْرِفِينَ هُمْ أَصْحَابُ النَّارِ

فَسَتَذَكَّرُونَ مَا أَقُولُ لَكُمْ وَأَفْوَضُ أَمْرِيَ إِلَى اللَّهِ إِنَّ اللَّهَ بَصِيرٌ بِالْعِبَادِ

فَوْقَهُ اللَّهُ سَيِّئَاتِ مَا مَكَرُوا وَحَاقَ بِعَالَ فَرْعَوْنَ سُوءَ الْعَذَابِ

⁴⁴ The expression “أَسْبَابُ السَّمَاوَاتِ” = “means of the Heavens” is an Arabic *tongue* expression meaning: their ways of ascending to them, observing them, their doors, etc.

⁴⁵ The letter “ن” “in” “فَاتَّبِعُونَ” by Arabic (*linguistic*) Rule, is called “نون الوقاية او العماد”, حيث لا يستغنى عنها” = precedes the speaker's pronoun “ي”. The speaker's pronoun “ي” in “نون” is omitted, for “نون الوقاية او العماد” = *الخفيف*” or Ayat's end rhyme (*rhyme*). See *أعراب القرآن*, لـ *لهمود صافي*

⁴⁶ The word “مَتَّعٌ” = “*mata'aon*” is rooted in the word “مَتَّعٌ” = “*matta'd*” with many meanings, among them: *resources of transitory worldly delight*. See *Lexicon* attached to this *Translation* for more elaboration.

⁴⁷ The word “لا جرم” means *inevitably-right*. See *النَّاجِ*. To make the Arabic “لا” corresponds to the English *counterpart* “not” the “inevitable” is legitimately modified to “not-evitable” and “rightly” is of course added to it to complete the meaning. Thus, “لا جرم” = “*Not evitable rightly*” = *inevitably right*.

46. The Fire^w (being) exposed they^z (are) over it^w *ghodowan* (dawn-until-sunrise) and *asheyya*⁴⁸ (night's start or whole night); and day *taqmo* (ups-to-fulfill)^{w49} The Hour^w (it's said): let-you^z admit Pharaoh's *aala* (family/ house/ kin/ chiefs-f/ followers) the hardest torment/torture.

النَّارُ يُعَرَّضُونَ عَلَيْهَا غُدُوا
وَعَشِيًّا وَيَوْمَ تَقُومُ السَّاعَةُ
أَدْخُلُوا إِلَّا فِرْعَوْنَ أَشَدَّ
الْعَذَابَ

47. And *edh* (when/ while) mutually argue they^z in The Fire^w so say the weaklings to whom ^r *istakbaro*⁵⁰ (they^z affirmed theirⁿ prideful haughtiness); verily we were for you^b followers, so are you^f sufficers *a'n* (off) us a lot of the Fire^w.

وَإِذْ يَتَحَاجِجُونَ فِي النَّارِ فَيَقُولُ
الْمُضْعَفُونَ لِلَّذِينَ أَسْتَكَبُرُوا
إِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ أَنْتُمْ
مُغْنُونَ عَنَّا نَصِيبًا مُّرَبَّعًا

النَّارَ

48. Said who^r *istakbara*⁵¹ *istakbaro*⁵² (they^z affirmed theirⁿ prideful haughtiness): verily we (are) all in it^w; verily Allah *qad* (already and affirmatively) ruled [He] among the *eba'de* (worshippers/ submitters/ slaves).

قَالَ الَّذِينَ أَسْتَكَبُرُوا إِنَّا
كُلُّنَا فِيهَا إِنَّ اللَّهَ قَدْ حَكَمَ
بَيْنَ الْعِبَادِ

وَقَالَ الَّذِينَ فِي النَّارِ لِخَزْنَةِ
جَهَنَّمَ أَدْعُوا رَبِّكُمْ مُّحَمَّدَ فَعَنَّا
يَوْمًا مِّنَ الْعَذَابِ

قَالُوا أَوْلَمْ نَكُونُ تَائِيْكُمْ
رَسُلُّكُمْ بِالْيَسِنَتِ قَالُوا بَلَى
قَالُوا فَادْعُوْا وَمَا دُعَوْنَا
الْكُفَّارُ إِلَّا فِي ضَلَالٍ

إِنَّا لَنَصْرَرُ سُلْطَنًا وَالَّذِينَ إِمَانُوا
فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ يَقُومُ
الْأَشْهَدُ

يَوْمَ لَا يَنْفَعُ الظَّالِمِينَ مَعْذِرُهُمْ
وَلَهُمُ الْلَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ

49. And said who^r (are) in The Fire^w to Hell's^w *khazana'te* (treasurers/ warders): let-invoke you^z yourⁿ Lord (to) lighten *a'n* (off) us a day of the torment.

50. Said they^z: has [and] not *tako*⁵³ (it^w be) *ta'tey*^w (haps/ comes to)^w you^b yourⁿ messengers by the evidences-she^y; Said they^z: *bala*⁵⁴ (certainly-not); said they^z: then let-invoke/pray⁵⁵ you^z and not the unbelievers' invocation/prayer except in a misguidance/waste.

51. Verily We surely succor Our messengers and whom^r they^z believed in the life^w (of) the world^w and day up⁵⁶ the witnessers/testifiers.⁵⁷

52. Day not benefits the *dba'lumeena*⁵⁸ (injustice-doers) their apology^w and for them (is) the curse^w and for them (is) the ill-home^w.

⁴⁸ In English there is no exact corresponding words for “غدو” = “*ghodow*” (grammatically inflected “*ghodowan*”) and “عشى” = “*ashveya*” per se. As “غدو” means (dawn-until-sunrise) and “عشى” = “*ashveya*” (early night or the whole night). It must be pointed out *not early evening or evening*, as evening means: “the period of decreasing daylight between afternoon and night, or the period between sunset or the evening meal and bedtime, or a later period or time.” See *The American Heritage Dictionary*, for the meanings as quoted here.

⁴⁹ There is a distinction between “تَقُومُ” = “up” = “get up or rise” (in the intransitive sense, and “stands” = “تَقْفَ” Also the expression “تَقُومُ السَّاعَةُ” is an Arabic tongue expression meaning: enormous happening = Day of Judgment.

⁵⁰ See the Lexicon attached to this Translation for the effect of the letter س when added to a word..

⁵¹ Ibid.

⁵² See the Lexicon attached to this Translation for the effect of the letter س when added to a word.

⁵³ *Tako*=*ta'kon*, shortened for resoluteness and assertiveness.

⁵⁴ The word “*bala*”= “certainly-not” is absolutely not synonymous to “yes”=“نعم,” see footnote 196 or the Lexicon attached to this Translation for more elaboration.

⁵⁵ The word “*Du'a'*,” has several meanings: (1) prayer to Allah, in the sense of supplication (2) the simple calling for the near-by, (3) naming of, or calling by personal name, (4) vocal urging to attain some thing, (5) the simple say of a statement, (6) call for information, (7) torture or torment when suffixed with “on” or upon, (8) invitation, (9) call of angel *Israfeel* to blow in the trumpet for Day of The Judgment, (10) Call of Allah for the folks of Paradise.

⁵⁶ The word “يَقُومُ” = “up” = “get up or rise” (in the intransitive sense).

⁵⁷ The word “*witnessers*” = “الأشهاد” could also mean “*the Prophets*,” according to some. See *اللسان*.

⁵⁸ The word “*ظالِمِين*” = “the injustice-doers,” as = “injustice.” See the Lexicon attached to this Translation.

53. And *laqad* (verily, already and affirmatively) *aa'tayna* (We accorded) *Mosa* (Moses) the divine-guidance and We bequeathed Israel's sons the book.

وَلَقَدْ أَتَيْنَا مُوسَى الْهُدَىٰ وَأَوْرَثْنَا
بَنِي إِسْرَائِيلَ الْكِتَابَ

54. A divine-guidance and a reminiscence/remembrance^{w59}, for the *alba'be's* (the hearts-intellects staff)'s possessors.

هُدَىٰ وَذِكْرَىٰ لِأُولَئِكَ الْأَلْبَابِ

55. So *issber* (let-hold on patiently[you^s]); verily Allah's promise (is) right; and *istaghfer*⁶⁰ (let-[you^s] seek forgiveness) for your^t offense and *sabbeh*⁶¹ (let-say [you^s]: *subhana Allah*) by your^t Lord's praise by the *aasheyye*⁶² (the early part of night or the whole night) and the *ebka're*⁶³ (a little after sun rise until mid-day).

فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ
وَاسْتَغْفِرْ لِذَنْبِكَ وَسَبِّحْ بِحَمْدِ
رَبِّكَ بِالْعَشِيِّ وَالْإِبْكَارِ

56. Verily who^t they^z dispute in Allah's *Aya'te*^w (messages/signs/proofs) by other than an authority^x *ata'hum* (accorded to them), *en* (not) in their chests except *kebron* (arrogation of self-pridefulness) not they surely reaching it^x; so *ista'eth* (let-[you^s] affirmably-refuge) by Allah; verily He, He (is) The *Sameeo* (The Acute-Hearer/The Enabler of others to hear/favorable Answerer to prayer) The *Basseeron* (keen: Seer/comprehensive Knower of the facts and their ultimate consequences).

إِنَّ الَّذِينَ سُجِّدُوا فِي
ءَاءِيَتْ اللَّهُ بِغَيْرِ سُلْطَنٍ أَتَهُمْ إِنْ
فِي صُدُورِهِمْ إِلَّا كَبِيرٌ مَا هُمْ
بِبَلْغِيهِ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ هُوَ
الْسَّمِيعُ الْبَصِيرُ

57. Surely creation (of) the Heavens^w and the Earth^w (is) *akbaro* (bigger/ antedates compeers) than the mankind's creation, [and] but most mankind not know.

لَخَلْقِ السَّمَاوَاتِ وَالْأَرْضِ أَكْبَرُ
مِنْ خَلْقِ النَّاسِ وَلَكِنْ أَكْثَرُ
النَّاسِ لَا يَعْلَمُونَ

58. And not level/even the blind and the *basseero* (keen: seer/ overall evaluator of the facts and their possible consequences) and who^t believed they^z and worked righteous-works^w they^z and nor the evil-doer; little surely⁶⁴ you^z reminisце.

وَمَا يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ
وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّلَحَاتِ
وَلَا الْمُسْوَءُ قَلِيلًا مَا
تَعْذِكُونَ

59. Verily The Hour^w (is) surely a comer-she^y no suspicion^x (is) in it^w; [and,] but most [the] mankind not believe.

إِنَّ السَّاعَةَ لَا تَيْأَسْ لَرَبِّهَا وَلِكِنْ
أَكْثَرُ النَّاسِ لَا يُؤْمِنُونَ

60. And said yourⁿ Lord: let-you^z invoke Me *astajib*⁶⁵ (I) favorably-answer for you^b; verily who^t *yestakberoona*⁶⁶ (they^z affirm their prideful haughtiness) *a'n* (regarding) My *eba'da'te*^w (worship/ servility-to-Me)^w shall enter they^z Hell^w *dakhhereena* (he-they who became contemptible/ of no significance).

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ
لِكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ
عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ
دَاهِرِينَ

61. Allah, Who made for you^b the night to repose/quiet you^z in it^{x67} and the day *mubseran*^x (discernment-enabler)^x;

الَّهُ الَّذِي جَعَلَ لَكُمُ الْأَيَّلَ لِتَسْكُنُوا
فِيهِ وَالنَّهَارَ مُبَصِّرًا إِنَّ اللَّهَ

⁵⁹ The word “ذَكْرٍ” is “reminiscence/remembrance” based on this great Ayah, “And if the Satan (causes) you^g to assuredly forget then sit not, after [the] reminiscence/remembrance” (Surah 6: 68).

⁶⁰ The word “استغفر” = “طلب الغفران” = “let-seek forgiveness [you^s].” In English there is no seemly way to say: “استغفر” per se. So I settled for saying: *let-seek forgiveness [you^s].*”

⁶¹ The phrase “*subhana Allah*,” means: singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around.

⁶² The word: *العشى* = “*ashey*” see footnote 4998 above.

⁶³ The word: *إِبْكَارٌ* = the time period spanning a little after sun rise until mid-day.

⁶⁴ The particle “ما” is for intensity of paucity. See *اعراب القرآن، لمحمد صافي*.

⁶⁵ The word “استجيب” = *answered* plus *made available* what was *requested*, i.e. “favorably answered.”

⁶⁶ See the Lexicon attached to this Translation for the effect of the letter *س* when added to a word..

⁶⁷ The pronoun “هُ” in “فِيهِ” refers to the *night*, which is a masculine gender in Arabic, hence [he-]it.

verily Allah (is) surely munificence-possessor on the mankind [and] but most (of) the mankind thank not.

لَذُو فَضْلِ عَلَى النَّاسِ وَلَكُنْ
أَكْثَرُ النَّاسِ لَا يَشْكُرُونَ ٦١
ذَلِكُمُ اللَّهُ رَبُّكُمْ خَلَقَ كُلَّ
شَيْءٍ لَا إِلَهَ إِلَّا هُوَ فَإِنَّ
تُؤْفَكُونَ ٦٢

62. *Tha'lekum* (collective-afar-*He*)^x Allah (is) yourⁿ Lord, Creator (of) every-thing; no an *elaha* (a deity) except Him; then wherefrom⁶⁸ to'*afakona*⁶⁹ (you^z to be off-right dissuaded/ speciously concoct).

63. Like *tha'leka* (afar-that-it/) ^x *you'afako* (to be: off-right dissuaded/ dissuaded speciously) who^r they^z [were] by Our *Aya'te*^w (messages) reject they^z.

كَذَلِكَ يُؤْفَكُ الَّذِينَ كَانُوا
بِعَايَاتِ اللَّهِ تَجْحَدُونَ ٦٣

الَّهُ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ
قَرَارًا وَالسَّمَاءَ بَنَاءً وَصَوْرَكُمْ
فَأَحْسَنَ صُورَكُمْ وَرَزَقَكُمْ مِنْ
الْطَّيِّبَاتِ ذَلِكُمُ اللَّهُ رَبُّكُمْ
فَتَبَارَكَ اللَّهُ رَبُّ الْعَلَمِينَ ٦٤

64. Allah, Who made for you^b the Earth^w an abode and the Heaven^w a *bena'an*⁷⁰ (a build-in-progress); and [He] portrayed/fashioned you^b then *ahasana* ([He] ultimately perfected and beautified) yourⁿ portraiture/fashion; and [He] provided you^b of the goodies^{w⁷¹}; *tha'lekum* (collective-afar-*He*) ^x yourⁿ Lord, so *tabaraka*⁷² (firmly bestows multitudinous goodness and worthiness) Allah, the worlds' Lord.

هُوَ الْحَرُّ لَا إِلَهَ إِلَّا هُوَ
فَادْعُوهُ مُخْلِصِينَ لَهُ الَّذِينَ
الْحَمْدُ لِلَّهِ رَبِّ الْعَلَمِينَ ٦٥

* قُلْ إِنِّي نُهِيَتُ أَنْ أَعْبُدَ
الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ
لَمَّا جَاءَنِي الْبَيِّنَاتُ مِنْ رَبِّي
وَأُمِرْتُ أَنْ أَسْلِمَ لِرَبِّ
الْعَلَمِينَ ٦٦

هُوَ الَّذِي خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ
مِنْ نُطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ مُخْرَجُكُمْ
طِفَّلًا ثُمَّ لِتَبْلُغُوا أَشَدَّكُمْ ثُمَّ

⁶⁸ The word “أَنْ” is a multi-meaning adverbial particle: wherefrom, when, how-so, where.

⁶⁹ The word “تُؤْفَكُونَ” means you are dissuaded to divert to an improper path away from the right, you get persuaded by specious concoction.

⁷⁰ The word “بَنَاءً” = “*bena-an*” is made up of two parts “*bena*” and “*an*.” The “*an*” is a grammatical nunnation at the end of an objective noun; and “*be'nd*” is a word which means: (1) a build-in-progress, for example in conjunction with: “And the Heaven^w We built it^w by *ay'den* (divine Might), and verily We surely (are) expanding-expanders.” (S51:47). Also it could mean: (2) first time going in *privacy* with a bride after the formal wedding contract is officiated, and clearly such a *wedding* is taken to be *subject to the vicissitudes of human nature and life*.

⁷¹ The word “طَبِيعَاتٍ” = “goodies” = “goodies, ” = a feminine gender means anything delectable and legitimate.

⁷² See the Lexicon attached to this Translation for this important word “تَبَارَكَ.” In summary: [He] firmly bestows as [He] accepts multitudinous goodness and worthiness..

⁷³ The pronoun “whom” is the objective case of “who,” which clearly applies for the singular or the plural. In this context it could read for the singular, when in fact it's intended for the plural. Thus, the “them” is affixed to insure the plural sense of it.

⁷⁴ The word “نُطْفَةٍ” in the text has at least two distinct meanings: (1) a drop of pure or clear water, (2) drop of semen. Clearly, and Allah knows best, here “نُطْفَةٍ” is the male semen.

⁷⁵ The word “عَلَقَةٍ” = “adherent-suspender,” = that which adheres as suspender or “clot” in both Arabic and English or “adherent-suspender/clot” could be of any thing. But in this case of “bloody nature” perhaps it is “the mass of the zygote” (the union of the sperm and an ovum before its cleavage).

⁷⁶ The Arabic word “ashudah” = “أشدَّه” translated as [his “prime, full strength] meaning reached the ideal age of physical and mental strengths.

strength); afterwards to be you^z *shuyoukhan* (old-aged ones); and of you^b who^p *youtawaffa*⁷⁷ (is caused to die) of before, and to reach you^z *ajalan*⁷⁸ (term-limit) *musamma*⁷⁹ (that which had been designated and/or named) and *la'alla* (craving currently unavailable deed that/perhaps) you^b cerebrate you^z.

لِتَكُونُوا شَيُوخًا وَمِنْكُمْ مَنْ يَتَوَفَّ مِنْ قَبْلُ وَلَتَبْلُغُوا أَجَلًا مُسَمًّى وَلَعَلَّكُمْ تَعْقِلُونَ

68. He Who [He] quickens and [He] deadens⁸⁰; then when He judged a matter, then verily only says [He] to/for⁸¹ it^x: let-be [you^s]/ [it^x] so [he/it^x] is.

هُوَ الَّذِي سُبْحَنَ وَبِمِنْتُ فَإِذَا قَضَى أَمْرًا فَإِنَّمَا يَقُولُ لَمْ كُنْ فَيَكُونُ

69. Have not seen [you^s] to them that dispute in Allah's *Aya'te*,^w (miracles/signs/proofs) so wherefrom they^z (are to be/being) distracted.

أَلَمْ تَرَ إِلَى الَّذِينَ سُجِّلُوا فِي أَيَّاتِ اللَّهِ أَنَّمَا يُصْرَفُونَ

70. Who^r they^z denied by The Book^x and by what We sent by it^x Our messengers then will know they^z.

الَّذِينَ كَذَّبُوا بِالْكِتَابِ وَبِمَا أَرْسَلْنَا بِهِ رَسُولًا فَسَوْفَ يَعْلَمُونَ

71. *Edh* (when/while) the shackles (are) in their necks^w and the chains^w (to be/being) dragged they^z.

إِذَا أَغْلَلُ فِي أَعْنَاقِهِمْ وَالسَّلْسِلُ يُسَحِّبُونَ

72. In the *hameem*⁸² (maximally heated/cooled water), afterwards in The Fire^w (to be/being) filled they^z⁸³.

فِي الْحَمِيمِ ثُمَّ فِي النَّارِ يُسْجَرُونَ

73. Afterwards (had been) said for them: where (are) what you^c were partnering⁸⁴.

ثُمَّ قِيلَ لَهُمْ أَيْنَ مَا كُنْتُمْ تُشْرِكُونَ

74. Of lesser than/without Allah; said they^z: strayed they^z *a'n* (off) us; rather we not invoked of before a thing; like *tha'leka* (*afar-that-it*)^x misleads Allah the unbelievers.

مِنْ دُونِ اللَّهِ قَالُوا ضَلَّوْا عَنَّا بِلَمْ نَكُنْ نَدْعُوا مِنْ قَبْلُ شَيْئًا كَذَلِكَ يُضْلِلُ اللَّهُ الْكَافِرِينَ

75. *Tha'lekom* (collective-afar-that)^x by what you^c were rejoicing in the Earth^w by other than the right and for what you^c were exulting you^z.

ذَلِكُمْ بِمَا كُنْتُمْ تَفْرَحُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَبِمَا كُنْتُمْ تَمْرَحُونَ

76. Let-enter you^z Hell's^w doors, immortals you^z (are) in it^w; so wretched (is) a *mathwa*⁸⁵ (forced: long-term-abode) (of) the *mutakabberena*⁸⁶ (haughtiness-practicers).

أَدْخُلُوا أَبْوَابَ جَهَنَّمَ خَلِدِينَ فِيهَا فَيُئْسَرَ مَثْوَى الْمُتَكَبِّرِينَ

⁷⁷ The word “*youtawaffa*”=“يُتَوْفَى” is a *transitive, present tense, always passively constructed*. Thus, it is different than “يَمُوتُ” a *transitive verb meaning to die*. But in the case of “*youtawaffa*”=“يُتَوْفَى” which *must always be passively constructed*, because when death occurs to some-one, that one gets to be *deprived of life* by Allah or His agents (the angels) *on His command*. Thus, his *soul* is received by Allah or His agent. That is why the person is *caused to die*. After death, there is a *reception of the soul* or the *body and soul* by Allah or His agent to the *soul* or the *soul and body* on Allah's command.

⁷⁸ The word “الْأَجْل” means term-limit, see *اللسان*.

⁷⁹ The word “*musamma*” is *masculine, singular, subjective noun*, meaning: *that which is designated and/or named*.

⁸⁰ The word “*يَمِيتُ*” in “*يَمِيتُ*” is the *transitive verb to deprive of life*. See *Merriam Webster's Unabridged Dictionary*.

⁸¹ The letter “هُ” in “هُكْمٌ” is *congruent or corresponding to “to.”* See, *معنى الْهُكْمِ* for the *twenty meanings of “هُ”*.

⁸² The word “*hameem*”=“حَمِيمٌ” has *no English equivalent per se*. So, we *transliterate and parenthetically explain*. The word “*hameem*”=“حَمِيمٌ” has at least *four* different meanings, one of which is a *paradoxical meaning of maximally heated water or cooled water or could be just warm water*. In this paradoxical sense most of the time it is the *maximally heated water* is intended. A second meaning is *very near* or *rather close friend/relative*; a third meaning is: *possessor of mutual affection towards another*; and fourth meaning: *a summer rain*. See *اللسان*.

⁸³ The word “*سَجَرُونَ*” comes from the root word “*سَجَرَ*” meaning: *filled*. Said Ali Ibn abbey Talib, the Fourth Caliph, may Allah be pleased with him, said: “*الْمَسْجُورُ بِالنَّارِ أَيْ مَلُوءُ سَجَرٍ*.” See *اللسان*.

⁸⁴ That is “*other deities with Allah*.”

⁸⁵ In “*مَثْوَى*”=“مَثْوَى هُكْمٍ” and “*مَثْوَى*” in The Qur'an *overwhelmingly* is joined with Hell. So, whoever is in the “*مَثْوَى*” is there by *force of his/her circumstances and not by his/her choice per se*. So, *mathwa-abode* is an *obligatory* one and so “*obligingly: long-term/semi-permanent-abode*” seems to me rather appropriate.

77. So *issber* (let-[you^s] hold on patiently); verily Allah's promise (is) right; so either [We] assuredly show you^g some (of) which^x [We] promise them or *natawaffayyana* ([We] assuredly take before dying) you^g; then to Us (to be) returned they^z.

فَاصْبِرْ إِنْ وَعَدَ اللَّهُ حَقٌّ فَلِمَّا
نُرِيْتَكَ بَعْضَ الَّذِي نَعْدُهُمْ أَوْ
نَتَوْفِيْنَكَ فَإِلَيْنَا يُرْجَعُونَ

78. And *laqad* (verily, already and affirmatively) We sent Our messengers from before you^g; of them whom^p We narrated on you^g and of them not narrated [We] on you^g; and not [was] for a messenger to *ya'ateya*^x ([he]approaches/comes) ^x by an *Aya'ten*^w (miracle/sign/proof) except by Allah's leave; so if Allah's command came, (then had been) judged by the right and lost far-there⁸⁷ the falsifiers.

وَلَقَدْ أَرْسَلْنَا رَسُلًا مِّنْ قَبْلِكَ مِنْهُمْ
مِّنْ قَصْصًا عَلَيْكَ وَمِنْهُمْ مِّنْ لَمْ
نَقْصُصْ عَلَيْكَ وَمَا كَانَ لِرَسُولٍ
أَنْ يَأْتِيْكَ بِغَيْرِهِ إِلَّا بِإِذْنِ اللَّهِ
فَإِذَا جَاءَ أَمْرُ اللَّهِ قُضِيَ بِالْحَقِّ
وَخَسِرَهُنَّا لَكَ الْمُبْطَلُونَ

79. Allah, Who made for you^b the *an'aamda*^w (cattle/camels/goats/and sheep)^w to you^z ride of them^w and of them^w you^z eat.

الَّهُ الَّذِي جَعَلَ لَكُمُ الْأَنْعَمَ
لِتَرْكَبُوا مِنْهَا وَمِنْهَا تَأْكُلُونَ

80. And for you^b in it^w benefits^w and to reach you^z on it^w a need^w in yourⁿ chests and on it^w and on the *fluke*^w (ship/ships)^w you^z (are to be) carried.

وَلَكُمْ فِيهَا مَنْفَعٌ وَلِتَبْغُوا عَلَيْهَا
حَاجَةً فِي صُدُورِكُمْ وَعَلَيْهَا
وَعَلَى الْفَلَكِ تَحْمِلُونَ

81. And [He] shows you^b His *Aya'te*^w (miracles/signs/proofs); so which (of) Allah's *Aya'te*^w you^z disclaim/dismiss.

وَبِرِيكُمْ إِيمَّتِهِ فَأَيْ إِيمَّتِ اللَّهِ
تُنَكِّرُونَ

82. Have not they^z treaded in the land^w; then look they^z how [was] consequence^w (of) whom^r of before them; they^z [were] more than them and harder a strength^w and effects/traces in the land^w; so not enriched⁸⁸ *a'n* (off) them what they^z were earning.

أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا
كَيْفَ كَانَ عَنْقَبَةُ الَّذِينَ مِنْ
قَبْلِهِمْ كَانُوا أَكْثَرَ مِنْهُمْ وَأَشَدَّ
قُوَّةً وَأَثَارًا فِي الْأَرْضِ فَمَا أَغْنَى
عَنْهُمْ مَا كَانُوا يَكْسِبُونَ

83. Then *lamma* (when/whence) came-she^y (to) them their^x messengers^x by the evidences-she^y reveled/rejoiced they^z by what they^z had of the knowledge and *haqa* (deservedly besieged) by them what they^z [were] by it^x *yastah'zeona* (they^z affirmably jesting).

فَلَمَّا جَاءَهُمْ رَسُلُهُمْ بِالْبَيِّنَاتِ فَرَحُوا
بِمَا عِنْدَهُمْ مِنَ الْعِلْمِ وَحَاقَ
بِهِمْ مَا كَانُوا بِهِ يَسْتَهِزُونَ

84. Then *lamma* (when/whence) they^z saw Our *ba'sa* (intense torment) said they^z: we believed by Allah alone and we unbeliever by what we were by it^x *mushrekeena* (they^z who partner deities with Allah, he-polytheists).

فَلَمَّا رَأَوْا بِأَسْنَانِهَا قَالُوا إِنَّا بِاللَّهِ
وَحْدَهُ وَكَفَرْنَا بِمَا كَنَّا بِهِ

85. Then not was benefiting them their belief *lamma* (when/whence) they^z saw Our *ba'sa* (intense torment); Allah's dispensation^w which^u *qad* (already and affirmatively) ceded-she^y in His *eba'de* (worshippers/submitters/slaves) and lost far-there⁸⁹ the unbelievers.

فَلَمَّا يَكُنْ يَنْفَعُهُمْ إِيمَّتُهُمْ لَمَّا
رَأَوْا بِأَسْنَانِهَا سُنَّتَ اللَّهُ الَّذِي قَدْ
خَلَّتْ فِي عِبَادَتِهِ وَخَسِرَهُنَّا لَكَ
الْكُفَّارُونَ

⁸⁶ There is no noun in English for "متكِّبٌ" = *who is prideful/haughty*. To make a noun = "haughtiness-practicers".

⁸⁷ In Arabic the demonstrative noun: "هُنَّاكُ" "هُنَّا" and "هُنَّالِكُ" are used respectively for "here" (near), "there" (middle) and "far there (for the furthest)." For the "بعِدٌ" = "far," i.e. neither the immediate and nor the middle but the far. In English there are only two aspects of demonstrative nouns: *here* and *there*.

⁸⁸ The word "اغْنَى" has double meanings: (1) enriched, (2) sufficed. But "enriched" includes sufficed and *not* vice versa. As "enriched" made rich or richer, made fuller, more meaningful, or more rewarding whereas "sufficed" met the present needs of a specific task. Hence "enriched" is superior.

⁸⁹ See footnote 87 above regarding *هُنَّالِكُ*.

